

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JUNE 15, 1911

NEW SERIES, VOL. XIII, NO. 24.

Home Coming.

(Part of an address delivered at Crooked Creek church, fifth Sunday in April, by Rev. J. C. Buckley, and by motion of Rev. J. P. Williams the congregation requested its publication in The Baptist Record.)

Dear Brethren, Sisters and Friends:

I assure you that I greatly appreciate the privilege of being with you today. I have longed to see you, but have been busy all these years since I left you.

A great many faces I once knew are not here—the men and women that stood by me—a great many of them have gone to their reward.

I began my pastorate here in the year 1885. I served you for thirteen years and left the fourteenth year on my own accord. You wrought well under my ministry. You worked with me, you prayed for me, you paid me well. We built this house in which you now worship. I baptized about one hundred persons, among them some boys who are now preaching. Three were licensed to preach during that time. Some of you remember that there was a time when it looked as if there would be no one to preach the gospel for you. You remember when brethren Sebron Dale, Sam Culpepper and other brethren and sisters covenanted to pray that the Lord would send more laborers. In answer to those prayers that went up to God, six preachers have gone out to tell the story of "Jesus and His Love." But I have been asked to say something about long pastorates. I have learned by experience that the more a pastor and people know of each other the better they love each other. A pastor serving four country churches cannot possibly get intimately acquainted with his people in one year. We need to be so well acquainted with the boys and girls that we know their names and speak to them in order to gain their respect and affection. I have done my best work where I have staid longest. I served some churches fifteen years. I sometimes wish I had staid longer. Think of such men as Norvel Robertson and N. L. Clarke who served churches for a lifetime. Though they are dead, they yet speak. Their names are remembered in every household far and near. I don't believe a pastor should lay down his work because of a disgruntled element. They just do their work (grumble, that's all). When I have done my best work, some brethren have criticised. I believe that when pastor and church get so well acquainted that they love one another, they ought to stay together like man and wife and work for the Lord. I visited one of brother Jeff Batton's churches the other day. I came away believing that they ought to marry.

Some of these young preacher boys have asked me to give them a sketch of my ministerial life. I was ordained to the full work of the ministry in 1876. I began in the pastorate at once. I rode eighteen miles Saturday morning after plowing all the week, preached Saturday and Sunday afternoon. I served for ten dollars per year. You ask me, "Way did you do that?" Simply because God had called me to preach and that was the best I could do at that time. When I entered the ministry I had nothing but a Christian wife and one child. No shelter of my own. I bought my present home and from here I have pastored 21 churches. Have baptised about one thousand people at a low estimate. Have buried people in thirty-six different cemeteries; have had ten new church houses built; others repaired; have baptized eight preachers. Ten have been licensed under my ministry. Have pastored four churches all the time except four or five years. It has been the joy of my life to preach to country churches, although I have supplied several town churches. Have always stood for an educated ministry. Have felt that I could do better preaching through others than I could do myself. Hence, I have looked after the preacher boys, urging them to go to school and to the seminaries if possible. Have taken up fifteen young boys who had been licensed to preach and had them to hold their first meetings with me. Such men as Sam Ellis, J. R. Johnston, J. E. Barnett, Theo. Whitfield, G. B. Rogers, J. P. Culpepper, Thomas Dale, J. O. Buckley, J. H. Lane and W. D. McLeod. Well do I remember the Sunday evening when our beloved C. E. Welch came to me with tears in his eyes and with quivering lips said: "Brother Buckley, I want to talk to you on a subject that I have never mentioned to my pastor." As he cried, he said: "I am called to preach. I am poor, haven't anything but a wife and some little children. I am uneducated. I don't see how I can preach and I don't see how I can live without it." By this time we were both crying. I said: "Brother, if the Lord has called you to preach, you go at it and if God opens up the way, you go to school. Stand on the promises of God. He will use you for the accomplishment of great good." I must close.

I am now in the evening of life. Some of you may wish to know of your old pastor. What about the future?

I stand before you a sinner saved by God's grace. By the grace of God I am what I am.

"When ye shall have done all those things which are commanded you, say 'we are unprofitable servants. We have done that which was our duty to do.'"—Luke 17:10.

I was as much saved when I began preaching as I am now. I had salvation as a gift of God to start with.

The future with me is as bright as the promises of God. The happiest moment of my life is when I think of my departure. That all you boys will be preaching, some for me, when I am gone.

God bless you all.

Humbly,

J. C. Buckley.

"If I had a boy instead of a girl I would not play cards," said a Christian mother; and another said: "I would be glad to play, for the game is fascinating, but I have a boy and it might become a snare to him." If these women are intelligent, and they are, are they sincere? What right would they have to do things that might endanger boys, simply because they had none? Here is a confession of danger by two mothers who ought to know, since one by actual practice is a devotee to the game and the other is only restrained by self interest.

Does one of them realize that she may have a son-in-law who has been poisoned by the game and bring sorrow to her mother heart? The other mother by her position invites others to do a thing she at heart approves but openly condemns. In view of the commandment to "love thy neighbor as thyself" is not the position of these mothers hypocritical? To say the least of each of them, they are grossly inconsistent.

There is much danger to girls lurking in the environments of the card club. Here excess in dress reigns as a queen, and green-eyed envy is monitor over all. The spirit of gambling is the animating, stimulating, invigorating force in the game. What is the ethical difference in a number of women agreeing to meet regularly and play for a prize offered by the hostess and in men meeting and each putting a sum of money into a purse and playing for that? Confessedly, there is no real difference. The federal government recognizes none, but forbids invitations to card parties where prizes are played for to be mailed.

How, then, can women professing to be Christians, engage in such a thing?

Much valuable time is wasted by card clubs. If there was no other evil connected with these games, this alone is sufficient to condemn it.

X. X. X.

"To the wrong that needs resistance,
To the right that needs assistance,
To the future in the distance
I give myself."

News in the Circle

MARTIN BALL.

Poor Brother Gilbert thinks that everyone who does not agree with him is his enemy. It does him good to boast of ditching people, while no one else sees it but himself. I am a member of a sovereign Baptist church. I stand where Dr. Graves stood in regard to Conventions. You may tell this to Dr. Rowe if it pleases you.

The time for the meeting of the North Mississippi Baptist Sunday School and B. Y. P. U. in 1912 has been fixed for the 9th to 11th of April, Tuesday after the first Sunday. Brother Leavell wants a great assembly. He will give it to him.

Rev. Zeno Wall of North Carolina, is now pastor of Mt. Olive. He is said to be a fine preacher and is said to be taking hold of the work with a firm grasp. We extend him a hearty welcome to our good State.

The South Mississippi Sunday School Convention will hold the annual meeting at Laurel, July 27. Pastor Gates will be disappointed if there is not a large attendance.

Dr. W. D. Nowlin, of Lakeland, Fla., began a meeting at Durant on June 12th. Pastor W. R. Farr is expecting a great meeting. Prof. Morris of Pine Bluff, Ark., will lead the singing. The people of Durant will get the pure unadulterated gospel.

The church at Lexington, Tenn., Rev. Fleetwood Bell, pastor, will have the services of Rev. E. H. Yankee in a meeting beginning June 25.

Rev. H. B. Taylor, that sterling, aggressive pastor of Murray, Ky., preached the baccalaureate sermon at Bethel Female College, Hopkinsville, Ky., the first Sunday in June. His pulpit was filled by G. P. Bostick of China.

Pastor L. R. Christie recently closed a good meeting at Columbus, Ga., in which there were fifty additions, forty-three by baptism. The pastor did all the preaching.

The brethren said many nice things about "News in the Circle" on the way to the Convention, all of which was appreciated. Now see if it that you send news notes from your field and help us to make it better at the while. Tell your people about The Record, and what it is doing for you.

Evangelist J. M. Anderson has just closed a splendid meeting with the Logtown church in Hancock county. Brother J. R. McCordle is the missionary pastor. The meetings continued eleven days—sixteen additions, fourteen by baptism. Some of the strongest men of the community were added to the church.

In the meeting held by John M. Ander-

son at Logtown, the Methodist brethren were exceedingly kind, and added much to the interest of the meeting. The little mission church remunerated the evangelist well for his services. Rather the money was sent to the Home Board. The field is very promising. The Board is doing fine work.

Rev. O. T. Finch has been compelled to resign his position as pastor of the Blythe Avenue church, Memphis. His health failing makes it necessary for him to rest a while. He goes to Sterling, Colo.

Rev. A. N. Hall has resigned at Muskogee, Okla., and will enter the evangelistic field. He is strongly commended by Dr. Gambrell of the Baptist Standard as possessing the best elements of an evangelist.

Rev. L. S. Ewton is engaged in the business of erecting a splendid church building in Springfield, Tenn. This is the county seat of Robinson county, where a year before we came to Mississippi we had a desperate fight to put whiskey out, so that now "the boys" can get no more of "Old Robinson County." This made the way possible to build a new meeting house.

Rev. I. G. Murray, of Jefferson City, Tennessee, is serving as supply at Hot Springs, Ark., till they can secure a pastor. He is a good preacher and splendid pastor and the church at Hot Springs would do well to secure his services as permanent pastor.

Rev. W. A. Hamlett, of Temple, Texas, formerly pastor at Grenada, has declined the call to the church at Muskogee, California.

Rev. A. E. Baton, of Abilene, Texas, has accepted the call to the Presidency of Oklahoma College, Blackwell, Okla. The Standard realizes now how it feels to lose some of the best workers. Dr. J. M. Carroll goes from San Marcos to Shawnee, Ok. Mississippi has had to part with some of the best.

Rev. J. M. Anderson, of Morristown, Tennessee, one of the Home Board evangelists began a meeting at Winona last Sunday. He presents the gospel with earnestness and zeal.

Advices from Rev. J. H. Shakespeare, Secretary of the Baptist World Alliance, state that our brethren from Russia are experiencing much difficulty in getting across the frontier and escaping the authorities in their effort to get to America.

Georgetown College, Kentucky, has practically raised the seventy-five thousand dollars on endowment which will secure the \$25,000 offered by the General Education Board.

There is a splendid open letter in the Baptist Courier addressed to Dr. C. C. Brown, of Sumter, S. C., by W. M. Jones. Dr. Brown has done a successful work as Secretary of the Board for the relief of aged ministers. He loves the work and anxiously looks after the interests of the old soldiers of the cross.

Brother M. O. Owings was ordained to the free work of the gospel ministry by the old Warrior Creek Church, South Carolina. H. L. Baggot preached the sermon.

The First church, Fayetteville, Tenn., has lost the services of Rev. J. F. Savell who goes to the pastorate of the South Side church, Nashville, Tenn. He began work on the new field the first Sunday in June.

Sunday School missionary, W. D. Hudgins has been forced to resign as manager of the Tennessee Baptist Encampment on account of pressure of work in his special line. This is the busy season with all secretaries.

Christian Loyalty.

At no time in the history of the church was there a greater need of loyalty to Jesus Christ than at the present time.

In many departments of life today the faithful adherence to the leader or head in whatever he requires is highly appreciated and positively demanded. The man who makes the least break in his political allegiance is certain to pay for it in his plans and aspirations. The man in any business engagement who weakens at all in his purpose and effort to best serve his employer loses by it and suffers accordingly.

So with the Christian. If he is lax in his duties to Christ's cause, he proportionately feels it and the cause in the same ratio suffers. In fact, there is so much involved in the profession of faith in Jesus Christ, and the uniting with his church and people, that any lack of commensurate interest in His cause, or loyalty in the performance of duties, will be sadly felt in the heart and life of the professor and hurt, more or less, the cause of Christ.

If ye are my friends, ye will keep my commands. This is a natural law of the true Christian life. To maintain the attitude to Jesus as Lord as well as Savior, is of preeminent importance. The every-day, regular observance of the word and spirit of the Head of the church not only yields the sweetest and happiest experience possible to the servant, but commends and magnifies the religion of Christ to the world more than anything else.

Loyalty to Christ all along the line in the thought of the heart, in the word of the mouth and in the work of the hands, is a need of the times. The comparative few of professors of Christianity who are living daily in a becoming manner, evincing a sincere and loving devotion to the cause embraced in their faith, is obstructing the progress and success of the kingdom. "Thy kingdom come." Ah! that is the watchword—the keynote of the times. It should not only be in the prayers of God's people, as the burning desire of the soul, but the very life of every one as to its expression in words and in deeds. It should impress itself upon the world as being natural, just the normal status, the uniform outflow of the fountain. In Israelite days, the irregularity, changeableness of God's peoples devotion in loyal adherence to Him, was always the

impediment to the development of the Theocratic government in its perfection and force as God wanted to furnish the world through His chosen people. It was often a shout of idolatry revelry, followed up with the cry of "We have sinned," and God's forgiving and their return in humble devotion. So is it now with the Christian, the variability of the temperature of zeal, the upness and lowness of experience, make it a difficult problem for the observant man of the world to solve. If there were a consistent, loyal mode of life according to the faith professed, and the word accepted from the great law-giver, the world would be silenced in its defaming criticisms of the Christian religion. As I am told and read, the votaries of the recently discovered Christian Science are as loyal to the teachings of their church and to every rule and law emanating from the founder, and head of this faith as is possible to live, and that with rare exceptions, throughout the entire body. See what growth and development has attended their efforts. In a few years it is established in every part of our nation and in other countries, as well. That is the need, the demand, the essential feature of our Christian life, to give that success and influence the great Christ is yearning for His church to possess.

How beautiful would be the garments of Zion were Christian loyalty evident and acknowledged everywhere in this our own land, which is offering its light to all other peoples.

"I have soldiers under me, and I say to one, go and he goeth, and to another come and he cometh, and to this man do that, and he doeth it." Were Christ's soldiers as true and loyal to His word, apt and active to show the fervent love natural and essential, His cause would prosper and withstand the attacks of the enemy far greater than it is.

I am persuaded that the awakening of such loyalty all along the line is to be the safeguard and defense of the church against the dangers now at hand.

L. M. Stone.

Heb. 6:4-6: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame.—(R. V.)"

A consecrated and intelligent Baptist layman has asked me to give him, through the Record, some light on this somewhat difficult passage of Scripture. I feel honored by the request from such as he, but disclaim any of the qualifications of the exegete. As much as lieth in me I am willing to help others.

There are three interpretations given to the passage:

1. The first is that it teaches the doctrine of apostasy, that a Christian can completely fall away and be lost. Those who

hold this view are classed ARMINIANS, but this interpretation is contradicted by so many plain passages of the New Testament that it would seem impossible for a candid student of the Bible to accept it. In Jno. 6:24, Christ says: "He that heareth my word and believeth him that sent me, shall eternal life and cometh not into judgment, but hath passed out of death into life." So the matter of salvation seems to be settled when one believes in Christ. In Jno. 10:27, He says: "My sheep hear my voice, and I know them, and they follow me." Thayer defines "hear" (akouo) in this place to mean "yield obedience to." If the Christian "yields obedience to" and follows Christ—and it cannot be doubted, since He said it—there can be no possible failure on his part. Paul sent these comforting words to the Philippians: "He who began a good work in you, will perfect it until the day of Jesus Christ."—Phil. 1:6. And to the Colossians he said: "For ye died, and your life is hid with Christ in God." So their security was two-fold—in the Son and in the Father. Peter assured the Dispersion that the elect "are kept by the power of God through faith unto salvation, ready to be revealed at the last day."—1 Peter, 1:5. In 1 Jno. 5:1, the writer makes this statement: "Whosoever believeth that Jesus is the Christ, is born of God," and in verse 4: "Whosoever is born of God overcometh the world," and in verse 18, "He that is born of God keepeth himself and that wicked one toucheth him not." This new life imparted to the believer, brings with it both power to meet all requirements and exemption from the dominion of the evil one. To present one-half of the passages, teaching with certainty the ultimate salvation of the believer, would make this article too long. But these are enough to justify us in rejecting this interpretation.

2. A second rendering of the passage is, that it is not a categorical statement, teaching apostasy as a fact, but that it is impliedly conditional, showing what would be the consequence if such a falling away should happen, and serving as a warning against a careless Christian life. Dr. Strong calls it "a hypothetical case." It is certain from what follows that Paul did not think it applied to those to whom he was writing, for in verse 9, he says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak;" and in chapter 10:39, to these same people: "But we are not of those who draw back unto perdition; but of them who believe to the saving of the soul." In the "we" here, must be included all believers, for he could not have known these to whom he was writing any better than those to whom he did not write and had not seen. This assurance which he expresses, did not rest upon knowledge of personal merit in them, but upon the grace which God dispenses to all believers. Clearly, then, there was no danger of them committing this sin. It might be reasonably asked, then, if there is no danger, what ne-

cessity for the warning? Warnings are one of the effective means God uses for guarding his people against hurtful errors. They are a part of the discipline in the Christian life. They help to regulate that life, and fulfill God's purposes. God never determined an end without determining the means of accomplishing it. In the darkest hour of Paul's shipwreck, an angel said to him: "God has given thee the lives of all them that sail with thee." From that hour all those lives were safe. God's promise made it so. Yet, later, when the sailors were preparing to desert the ship, Paul said to the centurion: "Except these abide in the ship ye cannot be saved." By this warning, they were restrained from doing a foolish thing. God not only purposed to save them, but he proposed to save them in a certain way. The whole problem of the Christian life is in this statement: "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work."—Phil. 2:12. In the matter of salvation God always brings about by some means, a co-operation of the saved with the Savior. "The goodness of God leads to repentance," and "the love of Christ constrains us." Our religion is two-sided—having a divine and a human side—and God rules on both sides.

3. A third view taken of the matter is, these people designated as "falling away" were not believers, but unconverted people to whom these "gifts" of God were not inward experiences, but outward convictions. They had seen these things in the preaching of the gospel, and in the lives of others, but had never appropriated them for themselves. There was no response of heart and will to the enlightenment which God bestowed. Paul seemed to justify this view in the illustration of the unproductive soil of the 8th verse. The soil did not respond to the tillage which was given to it. It was barren of good results and the labor was lost. Nothing grew there, at any time, but weeds. This would be an inapt illustration of one who had once been a Christian—giving evidence of conversion—and had fallen away, and we must give Paul credit for better sense than to use it for such a purpose. In the Bible two aspects of belief are recognized—assent and consent. One may assent to the truth of a thing and be indifferent about it, but when he consents to it, he is ready to ally himself on the side of it. Consent is the faith that saves. The second and third of these explanations are plausible, and, to accept either of them one does not have to fly in the face of so many Scriptures as contradict the first. If, however, the first is true, and a Christian falls away, he falls beyond recovery, for the impossibility of recovery is the thing which Paul here emphasized. But I know of no one who holds this.

H. W. Rockett.

Sallis, Miss.

He who invests in his children has the best paying livestock.—G. W. Parker.

The Baptist Record

Capital National Bank Bldg., Opposite Postoffice.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

—BY THE—

Mississippi Baptist Publishing Company

J. J. BAILEY, Editor and Manager.

Entered at the Postoffice at Jackson, Miss., as a Second-Class Matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

ADVERTISING DEPARTMENT.

For advertising rates apply to Religious Press Advertising Syndicate, (Jacobs & Company.)

J. F. & J. D. Jacobs, Clinton, S. C. Home Office Clinton, S. C., who have charge of the advertising of this paper.

Advertising Representatives:

D. J. Carter, Room 701, Temple Court Bldg., Chicago Ill.
J. M. Gandy, Waller-Memoria Bldg., Atlanta, Ga.
W. O. Freeman, 220 Marlton & Merchant Bldg., Philadelphia.
E. L. Goss, 154 Nassau St., New York, N. Y.
L. S. Hawkins, 1214 Exchange Bldg., Dallas, Texas.
F. J. Hagan, 275 Pine St., Louisville, Mo.

One Denomination.

The merging of all denominations into one is an ideal conception. Who that loves the Lord and remembers His great prayer that all become one, will raise his hand or voice against the consummation of this ideal? Occasionally a proposition of some kind or other is sent by some other denomination to the Baptist denomination in convention assembled, looking to a better interdenominational understanding and to a union of all the denominations, if possible. At the late Southern Baptist Convention in Jacksonville a communication along this line was submitted to the Baptists of the South. Consideration was shown it as was prayer and Christian, and a committee with Dr. C. C. Darnin as chairman, was appointed to confer with our brethren of the Episcopal Church. Their object is commendable from every consideration, fraternally, biblically, economically. But is it feasible? As we see the matter just one thing must come to pass before this coveted boon can be universally realized. The "one spirit" must mold us all into "one body." The work must be wrought within by the Spirit and manifest itself externally in fraternity, harmony and unity. We must reach the point where we will hold the commandments of God above the traditions of men, even if it crucifies to powder the cherished ritualism and customs of ecclesiasticism hoary with age and intrenched in the admiration and loyalty of the communicants. In addition to getting our hearts right, we must get our minds right—we must become biblically enlightened. Normally, the latter follows the former.

Our observation is, that as a rule, those who are most insistent upon church union, are also most insistent upon holding tenaciously to every tenet of their own and demanding that all others step upon their platform of doctrine and polity, not willing to make even the smallest concession for the sake of the union. That denomination that is most persistent in its advocacy of the union, when asked, upon what platform shall we unite, promptly answers: The Bible, of course.

But that is precisely the thing it does not mean. It means to urge all denominations to unite on its interpretation of the Bible. Therefore, until we can all interpret the Bible alike, the universal union of the denominations is utterly hopeless, as desirable as it is. Of course, the closer our union with Christ, and hence with each other, the better our chances, for harmony in interpretation, and hence of denominational union. It is useless to talk about efficient and permanent union without real unity. As Christian unity is the fruit, or product of the Spirit, it behooves every one of us to "pray without ceasing" for the power of the Spirit in our hearts that it may be manifested in our lives.

While it is true that the Spirit must make us one, yet it is highly proper to encourage every overture from every source, looking to denominational union. Courtesy is the very soul of Christianity. So in proportion as we are Christian are we courteous. Compromise is a great principle. It underlies all harmonious co-operation. It is indispensable in the home, the church, the State. So we have learned to ask the man, who is vehement in his insistence upon denominational union, what compromise he would be willing to make for the sake of union. Denominational union is not a question of Bible teaching, but of Bible interpretation.

Pastor R. A. Kimbrough is in a meeting with Brother Cinnamon at Senatobia this and next week.

Home Board evangelist J. M. Anderson, is in a meeting with pastor Martin Ball at Winona. We trust a great meeting may be had.

With sadness we chronicle the death of our friend and fellow townsman, Mr. C. C. Campbell, which sad event occurred in Hot Springs, Ark., whither he had gone for treatment of rheumatism.

Mississippi College enrolled 398 students last session, more than are in the literary department of the State University and 133 more than Millsaps College enrolled, Millsaps having enrolled 265.

On June 9th Mrs. Carrie Nation died in Leavenworth, Kansas. She was noted in her latter years for her untiring, though perhaps, misguided zeal in destroying saloon property.

The great Baptist World Alliance will convene on next Monday the 19th, inst., in

the city of "brotherly love." It will be beyond any doubt, be a great occasion and it will certainly be used to the fullest extent in the furtherance of Baptist principles, which are so rapidly becoming popularized all over the world.

It is with sadness we chronicle the death of our long-time friend, Dr. F. H. Gullege, which occurred at his home in Goodman on June 12th, 1911. We extend sympathy to the bereaved family.

We appreciate an invitation to attend the marriage in Birmingham of Miss Velma Ruby Swain to Mr. F. W. Roberts on June the fourteenth. The bride is a daughter of Rev. and Mrs. W. N. Swain, formerly of Meridian.

Last week the Ewing College, of Missouri, conferred upon Rev. W. James Robinson, of Macon, Mo., the degree of Litt. D. Bro. Robinson will be remembered as pastor formerly at Grenada and also at Water Valley.

Pastor A. J. Miller, of Leland, is to have evangelist Holcomb, of the Home Board, with him in a meeting beginning June 18. Electric fans will be installed for the comfort of the worshippers. A great meeting is expected.

The first bale of cotton of the season sold in Houston, Texas for \$1,015.00, its weight being 493 pounds, and the first ear load of new wheat was sold at auction in Kansas City on the same day at 86 1-4 cents per bushel.

Rev. T. E. Summers, one of the recent graduates from Mississippi College, has accepted a field of labor with Roxie as place of residence. He has already accepted Roxie and Union and will doubtless take other churches adjacent to these. He has in some respect a hard field, but a promising one.

Rev. W. A. McCord, who recently accepted work at Askew, has left the field and gone back to Illinois, leaving four churches without a pastor. The field will pay the right man about eight hundred dollars. Any brother who may be impressed to go to this field might address Brother John O. Askew, Askew, Miss.

When we wrote the paragraph in our last issue about the committee appointed by Clarke Memorial College, we were not aware that the trustees of Mississippi College had appointed a committee to confer with this one. We have since learned that there had been such committee appointed and that J. W. Provine, W. A. McComb and J. L. Johnson, Jr., are the committee.

We have received through the mail two pamphlets of about twenty pages each, the first on what we owe and how to pay; the second on what we owe and the results of paying it, by a layman. These pamphlets contain a helpful treatment of the law of

tithing. If you want these or other literature of the tithing system, address Layman, 143 N. Wabash Avenue, Chicago.

Mr. M. P. L. Berry resigned as business manager of Mississippi College that he might accept full work with Hillman College, where L. T. Lowrey is Vice-President. Dr. W. T. Lowrey continuing President. Dr. Lowrey plans to put in one week out of every month looking after the interests of Hillman College, the other three being required at Blue Mountain. Hillman graduated an even dozen young women at the recent Commencement.

On June 11th at the call of the Salem church near Learned, a presbytery composed of T. J. Bailey, P. A. Haman, and the deacons of the Salem church, met for the purpose of ordaining brother S. P. Haman, a son of Rev. P. A. Haman, to the full work of the gospel ministry. T. J. Bailey was made Moderator and H. L. Smith Clerk. T. J. Bailey preached the sermon, examined the candidate and offered ordination prayer and P. A. Haman delivered the charge. Brother S. P. Haman has accepted the care of the Coila church left vacant at the death of his brother, Rev. B. G. Haman. A bounteous dinner was served at the church.

The home of Hon. W. M. Whittington and wife, of Greenwood, was recently blessed in the arrival of a daughter whose name shall be called Mary Bailey Whittington.

Southern Baptist Convention Annual—The Debt and State Missions.

The annual is now on hand and I shall be pleased to mail copies to brethren and sisters calling for them. The Annual will cost simply the amount of postage which is eight cents.

Some of the pledges made at Convention to pay debt of the Foreign Mission Board have already been redeemed and I hope the entire amount will be in as early as possible. The Board needs it very badly and then we need to get all other matters out of the way so that we can give our attention to our State Mission needs, which for the past six months have been sidetracked that the two general interests of the denomination might have a fair showing. I congratulate the churches of Mississippi on our showing at the Jacksonville Convention. While we did not meet our apportionment in full, yet we came so near that if others had done as well, there would have been no debt. Already there has been given enough on the debt to overpay the deficit on our apportionment.

The long drought that has prevailed over the State and the boll weevil together have not made us feel that our people will fail to meet our State Mission interests in the right spirit. Remember, brethren, that our apportionment for State Missions is just the same as we had for Home Missions, and any failure to pay as much for State Missions as we did for Home Missions will leave our cause of State Missions in debt. I hope this will be borne in mind, and that there will be such a rallying to State Missions as

we need and in the above ratio. This is our work. We alone are responsible for it. We must not show a greater concern for missions outside of our State than for those in our State. The work may not be as large to which we are called in the aggregate, but it is just as important to us, for without it we could never have achieved the results for the other causes that we have. I am pleased to say that our Layman's Committee has planned a campaign for July in the interests of State Missions and I earnestly plead with pastors and churches to help in this great work that has made Mississippi the Baptist State that puts us not only in the front rank, but has given us such a place in the land as to outrank all others put together.

A. V. Rowe.

An Appeal.

To the Pastors of the State:

From now until the meeting of the Convention in November we are going to have to make a hard fight to bring the State Mission Board out without debt. Would it not be glorious if the Board could report "No Debt"—and a surplus of contributions equal to the deficits of the Home and Foreign Boards in Mississippi. The laymen want to have their part in this great work. After consultation with the Secretary and the executive committee of the Convention Board, the Laymen's Executive Committee has decided to devote the month of July to a State Mission campaign. Now, you can help us in this way:

First—Preach on State Missions to your church or to each one of your churches during the month of July.

Second—See that your Sunday School and your B. Y. P. U. and your Sunbeam Society take collections for State Missions during the month of July.

If your church collection for State Missions has not already been taken or arranged for, we would be glad to have the church contribution made in July. But we do not want to interfere with any arrangements already made.

August is given over to the primary elections. September and October are the months for the Associations and the Convention comes in November. So July is our best time to push State Missions. Will you help the laymen?

J. L. Johnson, Jr.

Chairman Laymen's Executive Committee.

South McComb.

We have just closed a fine meeting. 18 accessions. Eleven for baptism. There was not a dull service at any time. Preaching by elder J. P. Williams, except three sermons near the close. Saturday night of the meeting, Brother Theo. Whitfield gave us a sermon on his trip to the Convention and the work the Southern Baptists are doing. It was helpful and evidently shall bear fruit.

Brother Williams is just splendid help in a meeting. His sermons come from the Bible, from his heart and from his head. He is indeed a gospel preacher. The people

fell in love with him. I am better prepared for the work of the summer.

J. H. Lane.

Aberdeen.

I am the new pastor at Aberdeen and I want to introduce myself to you. I have been reading your paper for some time, but you do not know me yet. I am sending you a check for two dollars which will start you on your visits to my house. Tell the editor that we would like to see him over here soon and often. Tell the Baptists of Mississippi that I am a Baptist and that I have come to the State to help them win the State for our Christ. I want them to feel free to call on me for anything that I can do. I do not want them to stand off and look at me as if I were a spy, for I need their love and prayers.

We have received the most elaborate reception I have ever seen. We have enough groceries to keep us going for a month or two. We have been on the field only one week, but have visited all the Baptists, except five or six families whom we hope to see next Monday. The field has made a profound impression upon me. Tomorrow is rally day. We look for a great day.

Theo. W. Gayer.

Logtown Revival.

We have just closed one of the greatest revivals in the history of the Logtown church. Dr. John M. Anderson, evangelist of the Home Mission Board, assisted the pastor.

Notwithstanding the extremely hot weather and the following of the meeting so closely after the great Methodist revival, God has wonderfully blessed us. Dr. Anderson was with us eleven days and preached the gospel with great power and effect. Sixteen were added to the church and the community was greatly stirred religiously.

At the second service a little girl gave her heart to God and joined the church and at the service before the last, an old man seventy-four years of age, came leaning on his staff and gave his heart to God and the church. Of the sixteen received, fourteen are for baptism. Among them are some of the strongest and most cultured men and women of the community. The Logtown church is greatly strengthened. The church and people gave Brother Anderson one hundred dollars for his services and sent him on his way rejoicing. He leaves with the benedictions of the people upon him and his work here will not soon be forgotten.

Dr. Anderson is one of our Home Board evangelists—a great soul-winner and builder up of the spiritual life of the people. Any pastor who wants the cause of Jesus strengthened in his midst would do well to secure his services. I trust that many of our Mississippi pastors get him this year. His address is Morristown, Tenn.

J. R. McCardle.

The minister who is the whole thing has a very, very small congregation.—The Universalist.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 12. June 19.

The Downfall of Samaria.

Golden Text: "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy."—Prov. 29:1.

Turn back today to a study of the Northern Kingdom. Prof. Brown calls this lesson the "annals of a nation," and Dr. McArthur calls it "a kingdom's epitaph." Both titles are equally appropriate. You remember that Ahab's dynasty was overthrown and all of his family slain by Jehu, who ruled for twenty years. After him came his son, then his grandson, Jeroboam II. Then following six weak kings, none of them long on the throne, and four of them slain by their successors. The last of them, Hoshea, who appears in today's lesson, was really placed on the throne by the king of Assyria, and during his short reign was no more than a servant of Assyria. Finally, he determined to overthrow Assyria, and he did just what all the prophets had preached against so many times; sent presents to Egypt to bribe assistance. This enraged Assyria while Egypt did nothing. Samaria was invaded and after three years of siege, and such suffering as we cannot imagine, they were starved into submission and while thousands were slain, other thousands were carried captive to foreign countries, and Israel, as a nation, perished utterly.

The lesson is naturally divided into two distinct parts. Verses 1-6 give the last scene in Israel's history. Verses 7-18 give the causes for the downfall.

Who was king over Judah when Samaria fell? (Verse 1.)

Who was king over Samaria? How did he obtain his throne? (See above.)

How many years had it been since the ten tribes revolted? (215.)

Who was their first king? (Jeroboam.)

What kind of a king was he?

What was the sin he committed?

What kind of kings came after him?

Did Israel ever have a good king?

Who besieged Samaria? (Verse 3.)

How long did Samaria resist the siege?

What does this show?

What conspiracy did Hoshea form?

How long did Hoshea reign?

Where were the captives taken? (Verse 6.)

What tribe alone of all the twelve was left? (2 Kings, 17-18.)

Mention the first cause of Samaria's downfall. (Verse 7.)

Mention the second. (Verse 8.)

What was the third cause? (Verse 9.)

What is meant by "high places"? (Sites of Canaanite worship.)

Mention the fourth cause given for the downfall. (Verse 10.)

What is meant by "images and groves?"

—"Pillars and Asherim?" (The pillars were of stone and the Asherim were wooden images; they represented stone worship and tree worship.)

How does Verse 12 sum up all the causes?

Did the Lord give them warning? By whom? (Verse 13.)

What is meant by "they hardened their necks?" (Became obstinate.)

When did they make them "molten images?" (1 Kings, 12:28.)

What is meant by "worshipped all the hosts of heaven?" (The stars.)

What is meant by "caused their sons and their daughters to pass through the fire?" (Offered their children as burnt offerings to Moloch.)

What is meant by "divinations and enchantments?" (Various methods of reading the future. See Ezekiel 21:21f.)

Judging by this lesson, had the children of Israel wandered very far away from God before He allowed their downfall?

SEEK FURTHER ANSWERS.

Did Israel decide her own fate?

If we do not faithfully use our opportunities what will be the result?

Why are warnings so little heeded by the human race?

As a rule, do we adopt the best or the worst characteristics of our associates?

Can an honest man compete successfully with a dishonest man without adopting some of his dishonest methods?

Is true religion essential to national greatness and progress?

Had God given Israel a "fair chance?"

Does He give every individual a "fair chance?"

How did God speak to His people in Samaria? (Verse 13.)

How does He speak to us today?

Am I responsible for the way I listen to the preacher?

Am I guiltless when I criticize the message, or the manner in which it is delivered?

What lesson does Israel's fate convey to our own land?

Coming and Going.

While Dr. Lowrey was bearing the burden of Mississippi College, and carrying forward its work, it seemed to us that no other man could take his place. There were two Scriptures that he seemed to exemplify with rare distinction. It was said of Daniel "an excellent spirit was in him" and so he was "distinguished above the presidents." This is a beautiful personal quality, a native nobleness of character that marked him from the lot of common men. This made him a gentleman always and everywhere. So our brother who is resigning the Presidency of Mississippi College, combines loftiness and simplicity in a way that inspires respect and responds to affection. He is an idealist in the good sense of the word. He believes that the life is more than the food and that character is more than the material things. His ideals are spiritual and embody the real purpose of Christianity. They are worthy and provoke admiration and emulation, having their purpose to exemplify and call forth the best. He has been a great blessing to young men in thirteen sessions here and we shall sadly miss him. The other Scripture that comes often to my mind is this: "Wise as serpents and harmless as doves." No one who knows him will think of him unacquainted with this world and its conditions. He is blind to none of them. He knows values, understands a situation and can take it in and use it as quickly as any other business man. Alert, sagacious, trained in affairs, he uses these qualities to promote good ends.

The coming president, Dr. J. W. Province, has other qualities that commend him to the brethren and will command their admiration in the work before him. He is practical in all matters of business and administration. He knows how to keep many wheels in motion without confusion. Successful in his own business, responsive to the call of duty, creating loyalty and enthusiasm in others, he begins with the confidence of all and under the most favorable auspices. He is a materialist, not in any low sense, but because he believes material things serve the highest purpose of man and may minister to his esthetic and intellectual development as well as his comfort. Improvements that can be seen will mark his administration, supplementing the work of his predecessor. He has served his apprenticeship not only in this office, formerly, but in the growth and improvement of the town and in the development of the church and Sunday School work. The Lord always has the man for the place. The work will move grandly on.

"God is in His heavens; all's right with the world."

P. I. Lipsey.

A Suggestion.

At the next meeting of the Mississippi Baptist State Convention there will be offered an amendment to the constitution, which if adopted, will radically change the present method of work as far as the State Convention Board is concerned. In view of this fact and the great importance of the matter, I believe there ought to be some clear thinking and frank discussion concerning the points which are likely to be issues upon which there will be different opinions and varying judgments.

The plan proposed will change the State Board from fifteen members to nearly seventy. Each association is to elect its member of the Board, and these representatives are to be added to the fifteen now selected by the committee on nominations.

I suppose that the entire denomination will agree that the principle involved in this

change is wholly correct. It is both democratic and in keeping with Baptist polity. It throws the responsibility directly upon the associations themselves. Surely, there can be no valid objection to the principle of such procedure.

Therefore, the discussion should largely concern itself with the expediency of such change. Are the conditions such in the State that the change will work for the better development of our people? Will the body of seventy members be too large—so large as to be unwieldy? What of the expense attending its meetings? Is the plan practical and will it increase our efficiency in our state work? Will it bring about a closer union and co-operation between the associations and the convention? Has this plan been tried, or is it now being tried, by any other states? If so, what is the judgment of experience concerning it?

These are some of the questions that should be considered in the discussion. There are doubtless other points which will occur as the discussion proceeds.

Now, it will be readily seen that there is no place in the discussion for merely personal matters. It is a seriously important question which vitally concerns our work for the Master. The discussion should be full of the kindest consideration for the views of others, entirely free from personality, hightoned, frank, manly and full of the Christian spirit. And if thus conducted, it cannot fail to do great good in paving the way for intelligent action by the Convention at Gulfport next November.

Here is my suggestion: Let Brother L. E. Barton, the author of the proposed amendment, set forth his views in The Baptist Record. If there is reason for the change, he will doubtless be able to clearly set it forth. Then if there are other views, and very likely such is the case, some one or more brethren may be counted on to give them. In this way we may come to a plain understanding of the situation.

Yours fraternally,

J. N. McMillin.

Study of Second Baptist Church, Jackson, Miss., June 8, 1911.

An Introduction.

Permit me, please, to introduce through your columns, Mount Olive's new pastor, Rev. Zeno Wall, of North Carolina, though recently from the Seminary at Louisville, Ky.

It was my privilege to be the pastor of his home church in the old "Tar Heel State" and there to have deepened the conviction of the man's real worth, brought about by the fact that from the business man with his millions, to the street waif and all classes between, he was respected alike.

I met Brother Wall in the Seminary where real character and worth are revealed. We were associated together in a mission while there. I visited his school in North Carolina. We held meetings together. I was in his home often, and I want to say to the brotherhood of the State that I do not know

a man more worthy of your confidence and esteem than Mount Olive's new pastor.

I bespeak for those "rock-ribbed, blue-blooded" saints of Mount Olive, and this fearless, tactful, consecrated divine a great future.

N. R. Stone.

South Mississippi Baptist Sunday School Convention.

By this time, programs have reached nearly all the Sunday Schools in this section. Let every Superintendent, and pastor, see to it that his school is represented at this meeting. An excellent program has been arranged, some of the very best speakers have been secured. Arrangements are being made to care for all who come. You need the inspiration to be derived from contact with such speakers as Dr. J. T. Henderson, Bristol, Va., Dr. W. C. Grace, Gulfport, Mississippi; Prof. G. W. Macom, Howard College, Ala.; Dr. J. W. Province, President of Miss. College, Clinton, Miss.; Miss Margaret Lackey, Clinton, Miss.; Dr. T. B. Ray, Richmond, Va.; Mrs. Weishaup, New Orleans, and many others who are expected to be with us.

The Convention will open on Wednesday morning at eleven o'clock with a sermon by Rev. R. H. Tandy, of Hazlehurst, Miss., July 5th, and will close Friday at noon.

Brother pastor, I hope you have not made any engagement to be in a meeting at this time, for twelve months we have known that this is the time for our Convention, and this work needs your presence, your inspiration and your support.

All arrangements have been made to entertain all who come.

Come praying.

L. G. Gates, Pastor.

A Word from Another Ex-Mississippian.

We left Forest, Miss., May the 10th at 4:30 a. m. At 9:00 p. m. of the same day, we were shaking hands with the crowd of the Lancaster Baptists who had gathered at the station to greet "our new pastor and his family." We have found them a royal people. Already they have won our hearts by many thoughtful deeds and kindly words. Lancaster is a town of fifteen hundred people near Dallas. We are soon to be even nearer. The interurban between Dallas and Waxahatchie will be completed within a year. Lancaster will then be only thirty minutes from Dallas. As it is we have easy connections with this great and growing city of North Texas, through our splendid pike roadway and the M. K. and T. Railroad.

We have many good things here of which we could boast. The soil is black and fertile; the people are progressive and prosperous and our schools are quite good and growing still better. But the best of all, the big-hearted Baptists we have found in the Lancaster Baptist church.

Our hearts were sad over saying "good-bye" to our native state and to the dear friends at Forest and Lake. But the hearty welcome we received here, and better still the great opportunity offered us

for work and usefulness have brought their compensations and have, in some degree, cured our homesickness.

The work here is starting off well. Our attendance is large and the interest is increasing. We have a Sunday School equal to the best in the perfection of its organization. The largest attendance we have reached is two hundred and thirty-seven. There are three hundred and fourteen members in the church. We begin this week the erection of a new pastor's home which will have eight rooms with all the modern conveniences. The Lord is doing great things for us, whereof we are glad.

We have found Mississippians in abundance and I am glad to say are making good. The whole tribe of them from Dr. Gambrell down, reflect credit upon old Mississippi and Mississippi College.

I must not close before saying a word about Forest and Lake. I know not to whom will come the honor of serving these churches. But he will find in them some of the choicest spirits in the whole family of God. I thank my God upon every remembrance of them. They are worthy of a good pastor and I pray God that they may get one speedily. My connection with them lasted but sixteen months, but I am glad to say, they were months of increasing delight. Only a sense of obligation to follow the leading of the Lord to the larger field would have caused me to leave them.

Say, Brother Bailey, what's the matter with The Record? Why, I never saw a paper improve so much within a month. It was always good, but somehow it reads like a new paper.

W. E. Hathorn.

Baptist Woman's Missionary Training School.

334 East Broadway, Louisville, Ky. Fifth session begins October 2, 1911.

Its purpose to train women for efficient service in Foreign, Home and City Missions, and as church and Sunday School workers. Offers exceptional advantages in class work in Southern Baptist Theological Seminary.

Important and invaluable training given in branches taught in School and in practical work done on mission fields in city of Louisville.

For catalogues and application blanks, address Mrs. Maude Reynolds McLure, 334 East Broadway, Louisville, Ky.

How much did he leave? said a man when the death of a wealthy friend was mentioned. "He left it all." "The devil gained the whole world and lost his own soul. Who would change places with him?"—Moody.

Civilization can only be prominent and continue a blessing to any people if in addition to promoting their material well-being it also stands for an orderly, individual liberty, for the growth of intelligence and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.—Ex-President Roosevelt.

Christians are often called upon to be singular. Abraham, Joshua, Elijah, Isaiah, Daniel and a host of other Old Testament heroes had to do, and the pages of the New Testament are made glorious by men who dared to stand alone. In fact, only such men can lead heroically for God. The leader must of necessity be in advance of his followers. If Jesus Christ died to redeem men, and I have accepted his redemption, the least I can consistently do is to serve him unflinchingly, and if need be, shorten my earthly career by dying for him. In many communities, to be reasonably consecrated is to be conspicuously singular, but the singleness of righteousness surpasses in value for the moment the applause of men, but in fact it does very much more—it endures for all time and bursts into effulgent glory when the gates of the city close to open no more. Our churches need purging of all unrighteous members. We need to strive to make them beautiful with the garments of righteousness, attractive by the charms of brotherly love and powerful by holiness. The bride should realize to be loyal to the bridegroom is in all things. For this very reason, every Christian should be loyal to Christ even to the remotest detail.

However, this condition should pass away, and instead of our "faithful few" we should have our "faithful many." Why should any one, and especially disciples, be less than unflinchingly faithful to Christ? No reason can be found, but every reason that can be assigned for faith in Him is an argument for unflinching faith.

X. X. X.

Make Home Happy.

We spend much of our time at home, or at least we should do so. Let it be our aim, then, to make it as delightful a place as possible. It need not be a grand place, nor be furnished with extravagances; it is the spirit that pervades and the harmony and happiness found there, and the common interests that make home a happy place.

Home memory clings to home scenes and home experiences. Let us prepare pleasure and comfort for the little ones. Let us give them happy hours around the parental hearth. They will never forget these things. Let us make our homes so dear to all concerned that our boys and girls will not be in haste to get away into the world.—The Athenian.

So in haste, my heart;

Have faith in God, and wait;

Though He linger long,

He never comes too late.

—Anon.

Selecting a Church Home.

The selection of a church home by Christian people moving from one community to another is not always wisely done. The selection should be promptly made, and for reasons worthy of a Christian who wants to be as good to the most possible for him in the world as the Lord. Delaying a choice is attended with danger, for often the sense of

responsibility and vital contact with Christian work is weakened. It is sad and surprising to note how frequently people who are active leaders in their churches at their former homes become mere drift material in their new locations. They appear to become infatuated with sermon tasting, going from church to church as they may be tempted by special announcements.

As to what should determine the choice of a new church home, some of the considerations are these: "A large and fashionable congregation, where one can have the best social advantages, as well as religious privileges; the church which furnishes the best music and singing; the church which is nearest to one's home; the church which has the best preacher, whose sermons will furnish one the largest amount of personal benefit; the church where one may render the largest measure of help." By reversing the usual order of considerations, the wise selection will be made. If Christians choose the church in which they can be helped and do the most good they will be sure to get the largest personal religious benefit.—The Baptist.

Salvation by Election.

When treating the divine efficiency in redemption and of the divine origination of it, Paul speaks freely and unreservedly from the standpoint of God's good pleasure in the choice of men to salvation. When speaking of the human conditions of its appropriation he speaks as unreservedly from that point of view, laying full, strong emphasis upon the capacity of men to receive or reject the offered grace, and upon their responsibility for their choice. When the aim is to humble pride and pretension before the sovereign might of God, he overleaps all human conditions, and without definition or qualification, asserts the divine absoluteness, as though God dealt with men as the potter deals with passive clay. But when the aim is to silence human excuses for neglect and disobedience, he brings into full prominence the free wrong choices and conduct of men as the reason of God's rejection and condemnation. These two truths Paul asserts with equal energy and plainness. He adds no word of comment upon their relation to each other. He betrays no consciousness of any conflict or contradiction between them.—G. B. Stevens.

Mrs. Ida Cox Waller passed over the river on June 13 at 4 a. m. She had been married eleven years and had lost all her children—three. She was reared in Jefferson county, was baptized into the First church, Jackson, by Dr. Sproles. At her death her membership was in the Pearson Baptist church. We extend to her bereaved husband and mother our tenderest sympathy.

The forthcoming number of the Review and Expositor will be a Baptist World Alliance number. It is devoted entirely to various phases of Baptist life, history and work, and will be of special interest to your readers. The table of contents is as follows:

The Relation of Baptists to Catholics, Roman and Greek, by Dr. John Clifford.

Baptists in the Modern World, by Dr. E. Y. Mullins.

The Relation of Baptists to the Non-Christian World, by Dr. Henry C. Mabie.

History of Baptist Organization, by Dr. A. H. Newman.

The Struggle for Religious Liberty, by Dr. W. J. McGlothlin.

Varieties of Baptists, by Dr. W. W. Landrum.

Moral Significance of Baptism, by Rev. R. E. Neighbor.

The Origin and Principles of the Anabaptists, by Rev. John Horsesh.

The number will be out in time for the meeting of the World Alliance in Philadelphia.

Rev. T. J. Miley is to help in the following meetings this summer:

Second Sunday in July, W. P. Chapman, Gilmer, Miss.

Third Sunday in July, William Yarborough, Larrance, Newton county, Midway church.

Fourth Sunday in July, W. P. Chapman, Bezer, Miss.

First Sunday in August, his own work at Montrose, Miss.

Second Sunday in August, Brother Massey, Stallo, Miss.

Third Sunday in August, Poplar Springs, his own work.

Fourth Sunday in August, Brother Chat-ham, Pine Bluff.

Fifth Sunday in July, W. P. C., Harper-ville.

First and second Sundays in September, at home with T. L. Holcomb to help.

Third Sunday in September with J. W. Rooker, Raleigh, Miss.

He hopes in these meetings to do good and good only. He hopes some of the readers of the Record will remember this in prayer while we are laboring for our Master.

We again call the attention of those who did not find the pink slip folded in their paper some time ago to the fact that they have another chance. Please look carefully through your paper for the next few weeks for it. It will be worth your while. When you find it, please do not lay it aside, expecting to give it attention in the future, but give it your immediate attention.

As a little child relies

On a care beyond his own;

Knows he's neither strong nor wise.

Fears to stir a step alone—

Let me thus with thee abide,

As my father, guard and guide.

—John Newton.

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember for our consolation that we never perceive our sins till we begin to cure them.—Fenlon.

Program of Mississippi Baptist Encampment.

(Blue Mountain, Miss., July 9-16, 1911.)

Sunday, July 9th: Song service conducted by Mr. Reynolds; Dr. T. B. Ray, Richmond, Va., subject, South America; Dr. A. U. Boone, Memphis, Tenn., Sermon; L. G. Gates, Laurel, Miss., B. Y. P. U. Address; College Campus, Rev. E. D. Solomon, Hattiesburg, Miss., sunset service; Song Service conducted by Mr. Reynolds; Dr. Boone, Sermon.

Monday, July 10th: Dr. H. F. Sproles, Clinton, Miss., Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, of Dallas, Texas, S. S. Teacher Training Class; L. G. Gates, Popular address; Rev. Beauchamp Mending the S. S. Net; Rev. Solomon, sunset service; Song Service conducted by Mr. Reynolds; Dr. Ray, Stereopticon Mission Lecture.

Tuesday, July 11th, Laymen's Movement Day: Dr. H. F. Sproles Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, S. S. Teachers' Training Class; Pres. J. C. Hardy, of A. & M. College; Hon. W. M. Whittington, Greenwood, Miss.; Rev. Solomon; Song Service conducted by Mr. Reynolds; Chair, Jno. L. Johnson, Clinton, Miss.

Wednesday, July 12th: Dr. H. F. Sproles, Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, S. S. Teachers' Training Class; O. L. Hailey, Corsicana, Texas, Address. Dr. J. W. Porter, Lexington, Ky., subject: "Sunshine;" Rev. Solomon, sunset service; Song Service conducted by Mr. Reynolds; Dr. W. J. McGlothlin, Seminary, Louisville, Ky., Sermon.

Thursday, July 13th: Dr. H. F. Sproles, Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, S. S. Teachers' Training Class; Dr. W. T. Lowrey, Clinton, Miss., Address; Dr. McGlothlin, Sermon; Rev. Solomon, sunset service; Song Service conducted by Mr. Reynolds; Dr. Porter, Wives and Sweethearts.

Friday July 14th: Dr. H. F. Sproles, Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, S. S. Teachers' Training Class; Rev. O. L. Hailey, Address; Dr. Porter, "Napoleon and Christ;" Rev. Solomon, sunset service; Song Service conducted

by Mr. Reynolds; Dr. McGlothlin, Sermon.

Saturday, July 15th: Dr. H. F. Sproles, Bible Class; Sec. J. E. Byrd, B. Y. P. U. Methods; T. B. Ray, Mission Study Class; Rev. H. Beauchamp, S. S. Teachers' Training Course; Primary Demonstration Work; Dr. A. V. Rowe, Personal Elements in Missions; Rev. Solomon, sunset service; Song Service conducted by Mr. Reynolds; Dr. Sproles the Universal Fatherhood of God.

Sunday, July 16th: J. E. Byrd, S. S. Address; Dr. G. M. Savage, Jackson, Tenn.; Dr. W. T. Lowrey, Address; Rev. Solomon, sunset service; Song Service conducted by Mr. Reynolds; Dr. Savage, Sermon.

Notes.

Board at College dormitory will be one dollar a day. This includes bath, electric lights, etc., and some of our encampment visitors say it is better than the average \$2.00 or \$2.50 hotel.

For those who prefer it, board may be had in good private homes for the same prices, possibly a little less.

The N. O., M. & C. R. R., on which Blue Mountain is located will sell round trip tickets at one fare plus twenty-five cents, beginning June 8th. The other roads will also sell excursion tickets. See or write your nearest railroad agent, if possible, a few days beforehand, so that he may get his tickets and instructions if he hasn't them.

If you are a pastor, take the Encampment to your laymen, and get them to come; if a layman, raise the money and send your pastor.

Please write us for as many programs as you can distribute to advantage.

The book for Mission Class is Southern Baptist Foreign Missions. Those who are to take this are requested by Dr. Ray to order the book and read it before the Encampment. Price, 35c; cloth, 50c; postage, 6c, from Foreign Mission Board.

All the talent listed herein have definitely promised to be with us on the dates named, and we sincerely hope that there will not be a single breach in the program.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children 50c.

FOR SALE—Sunday School Blackboards, best on the market. Will credit any Sunday School in the State. Write for prices and terms. Harmon Publishing Co., Jackson, Miss. 18-cow5

Alcohol Not a drop of it in Ayer's Sarsaparilla. No alcohol habit. No stimulation. Ayer's Sarsaparilla is a tonic, a regular tonic. It tones up, restores healthy activity. Consult your doctor freely about using it. Do as he says. J. C. Ayer Co., Lowell, Mass.

SUNDAY SCHOOL PERIODICALS

Price List Per Quarter	
Superintendent's Quarterly	\$0 15
The Convention Teacher	12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	2
Children's Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	4
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4 page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	25
B. Y. P. U. Quarterly (for young peoples meetings) in orders of 10 each	6
Junior B. Y. P. U. Quarterly in orders of 10 or more copies, each	5

Graded Supplemental Lessons

In nine pamphlets, 5 cents each, in any quantity.
Beginners—Children 3 to 5 years.
Primary—Children 5, 7 and 8 years.
Junior 1st Grade—Nine years.
Junior 2d Grade—Ten years.
Junior 3d Grade—Eleven years.
Junior 4th Grade—Twelve years.
Intermediate 1st Grade—Thirteen years.
Intermediate 2d Grade—Fourteen years.
Intermediate 3d Grade—Fifteen years.
Their use in connection with the Uniform Lesson leaves no need for any other "graded" series. Finely adapted to Baptist schools.

B. Y. P. U. SUPPLIES

Topic Card, 75 cents per hundred.
How to organize, with constitution and By-Laws.
Price 10 cents per dozen.

Baptist Sunday School Board

J. M. FROST, Secretary

Nashville, Tenn.

DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Jackson or McComb, Miss., will give three months' free instruction in either Bookkeeping or Shorthand to the first ten students who enroll and pay for a complete course in either department.

SPECIAL—The three months' free scholarship will be made transferable, so that the holder may dispose of same if he or she should not care to use it personally.

For further particulars address.

Draughon's Practical Business College

Jackson or McComb, Miss.

Told in the Dark.

Leo was in bed. He had said "Now I lay me," then he had asked his mother to turn down the light.

Leo was a very lion to face all outside foes; he was not so brave when face to face with the knight of right within him. That was what his mother called his conscience—the Little Knight of Right.

Mother knew what it meant when Leo asked to have the light turned out. "She sat down on the bed and took Leo's hand and said in a tender, encouraging way, "Tell mother all about it."

Leo lay very still for some minutes, then he burst out in a boy's way in the middle of the story: "P'rhaps you'll think, 'twasn't so—on' I don't know as I'd believe it myself, only I saw them with my own eyes—I did, mother—an' you'll say yes, won't you, mother, I couldn't help it, really I couldn't—an' she's down in the kitchen!"

Mother smiled. She stroked the little brown fist. She spoke gently: "What was the strange sight and who is she?"

Mother lifted the brown fist and kissed it. "We will take care of her somehow," she said.

"I didn't run home—I run back the road where we snowballed the kit; an' there she was, stuck fast in the fence an' mewin' just awful—an' I got her out an' I brought her home an'—an'—she's down in Leo was very still for the next minute or two and then he suddenly asked: "But the faces, mother, the kittens' faces in the dark—how came they there? Such a many kits' faces—and such eyes!"

Mother kissed Leo again, this time on his red lips, as she replied: "Perhaps it was the joining of the Little Knight of Right!"—Little Men and Women.

Mother kissed Leo again, this time on his red lips, as she replied: "Perhaps it was the joining of the Little Knight of Right!"—Little Men and Women.

Mother kissed Leo again, this time on his red lips, as she replied: "Perhaps it was the joining of the Little Knight of Right!"—Little Men and Women.

Write for free illustrated stamp catalog! SOUTHERN ADVERTISING CO., Inc. JACKSON, MISS.

Write for free illustrated stamp catalog!

WOMAN'S WORK.

Mrs. G. W. RILEY, Editor, Jackson, Mississippi

Direct all communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

Mrs. J. A. HACKETT, Meridian, President of Central Committee.
 Mrs. W. R. WOODS, Meridian, Secretary of Central Committee.
 Mrs. W. S. SMITH, Meridian, President of Sunbeam work.
 Mrs. MARTIN GALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

Mrs. W. A. McCOMB, Clinton, President.
 Mrs. A. J. AVEN, Clinton, Vice-President.
 Mrs. G. W. RILEY, Jackson, Recording Secretary.

Mrs. Della Herring.

Perhaps many of you would be glad to see my report I promised to the Record.

Well, I begin by praising the Lord for the gifts and their givers. These have made our hearts glad. This has increased my faith in God's people to see so many ready to give relief to the suffering. Apart from the words from the lips of our blessed Savior, I believe no sweeter words were ever given than some written to and concerning Mrs. Herring. Wish you could read them.

The husband remarks to me: "When I read those comforting letters to my wife, they melted my eyes in tears."

When I carried the rolling chair to the little cottage there came over the face of Mrs. Herring an expression of joy that words will not describe.

Being placed immediately into it, she kept repeating something. When I asked that she was saying, her little boy replied: "She is saying 'much obliged.'"

Wish I had the space in our dear paper to describe the scene, but must hasten to my report.

Mr. S. Choman and friends of Indiana, presented the chair prepared. We were glad to accept it as Mrs. Herring is so much in need of other things as well. Mr. Herring had no cow, so part of the money you gave her is causing her to enjoy the good milk and butter of a good cow and calf. Some of it is being put into clothes for her and her little children. Some will go for a nurse to help Mr. Herring try to make the bread. The rest will be given for medicine, etc.

Each one of you has had a part in bringing so many blessings into the home of a great sufferer.

As a letter containing an order on the Union post office was misplaced somehow, and although some have requested that their names not be published, I shall beg your pardon for giving a full report in order that we may find the lost letter.

I shall give the names as given to me:

Mrs. J. A. Barber, Rich 1 00
 Mr and Mrs M T Gracey, Summit 1 00

Mr and Mrs Sidney Welsh Shuqualak 2 00
 Edith Welsh, Shuqualak 25

Miss Ruby Roberts, Magnolia 50
 Miss Maud Darrington, Yazoo City 1 00

Mesdames O'Neal and Holmes Pelahatchie 1 00
 Mr Longmire, Pelahatchie 1 00

Hon E M Barber, Gulfport 1 00
 Mrs K Greene, Shuqualak 1 00

Mesdames Mize and Vinton and S S 3 80
 Mr and Mrs J M Cashin, Greenville 2 00

Mrs E Martin, Terry 1 00
 Mrs R E Foster, Shiloh 1 00

Mrs T W Buford, Pickens 1 00
 Mrs F J Jones and Miss Alice Touans, Shubuta 50

Mr and Mrs T D May, Brandon 1 00
 His Servant 1 00

Antioch S S, by Jas. Knight, Puckett 4 45
 Coast Coca Cola Bottling Co., Gulfport 1 00

An Unknown Friend, Aberdeen 1 00
 Mrs Carra Givhan, Pontotoc 1 00

Mrs L L Gunn, Bailey 1 00
 Rev J H Lane, McComb 1 00

Mrs N Spud, Afton, La. 1 00
 D H Reed, Kellis Store 1 00

Mrs Will B Watkins, Aberdeen 1 00
 Ladies' Aid Society, New Hebron 5 00

J B Rogers and wife, New Hebron 1 00
 Mrs Lavina Stamps, New Hebron 50

Mesdames W A Moore and Dupree, Brookville 2 00
 Mrs Robt Catlett, Canton 1 00

An Unknown Friend, Gulfport 1 00
 A Friend, Dossville 1 00

Enid Baptist S S, by H. Brown, Enid 2 40
 Mrs Nola White, Nola 1 00

Mrs W J Young, Lucien 1 00
 Mrs Emma Welch, Puckett 1 00

B F Williams, Coila 1 00

Mrs J H McGee, Baldwyn. 1 00

Dr T B Wright, Hattiesburg 1 00

E B Hodge and S S Class, Long Beach 1 00

Mr O D Bowen, Handsboro 1 00

Mrs West Bell, Pocatontas 1 00

Mrs W T Saunders, Pocatontas 1 00

Mrs E Walker, Shaw 1 00

Mrs J S Cavett, Macon 1 00

W T Stegall, Sr. and wife, Pontotoc 2 00

Mrs W F Rainey, Rich 1 00

Total \$62 40

Mrs. W. A. Moore sent a box of clothing.

Mrs. Eugene Herring and others have done some sewing also.

Several men helped Mr. Herring to plant his crop.

My friends, I thank God for what you have done! Are there not others who will follow in your steps? There are others who are suffering, too. Some-

one near you. Make some sufferer glad! Do it today and God's blessings be upon you and your faithful comrades.

Let us hear the words of our blessed Savior: "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

May God bless you and yours forever and ever! May Jesus lead you on in this great work of helping the suffering is my prayer.

Yours in Christ,
 Carl Monroe O'Neal.

JACKSON DAILY NEWS
 Seven-Day Paper.
 ONLY \$1.00

From now until close of Senatorial Campaign. This applies to new subscribers by mail, only.

Address, DAILY NEWS, Jackson, Miss.

Lai-Chow-Fu, Shantung, China
 May 2, 1911.

My dear Mississippi Friends:

Last Wednesday was a great day with us. A Temple day, when people came from far and near by hundreds and thousands, to worship at a certain temple in the city. On the 28th day of the third moon (according to their count) of every year, they worship at this Temple. They have special days to worship at special temples.

While here, many of them, out of curiosity, visit the foreigners, to see their strange houses, furniture, etc., especially their chairs, dining tables and beds, etc. We try to take advantage of this opportunity to tell them of the true

way which they are so blindly seeking.

It is pathetic to see them. They are indeed as "sheep without a shepherd." These temple worshippers are among our most hopeful class of people. They are earnest and devout, really seeking peace. They do many things with the sole purpose of gaining merit. Some of these walk 20, 30 and 40 miles to get to the temple—some even farther.

The men of the station with the help of the native evangelists, and colporters, meet the men and teach them, while Miss Huey, our evangelistic worker for women, meets the crowds of women and teach them. After they have been told of this wonderful Savior which seems so strange to their dark minds, they are sent over to see through our dwellings. As all the members of our household are busy with the different branches of the work—schools, medical, etc.—the old woman who is our gate keeper, and I were left to entertain them while here in the house.

After showing them through the house, the first foreign house that many of them had ever seen, we would bring them down to the little sitting room, ask them to sit down and rest for a while, which they gladly did, for many of them were quite tired. Of course, they expected to hear more of the "Jesus doctrine" and would often ask questions about it. To be sure, the old woman and I told them as best we could, but she has been a Christian for such a short time that she knows very little to tell and my words are yet too few. Often we had from twenty to fifty sitting on the floor listening so earnestly. Finally, in my des-

Tis often said
to make a sale
"It's just as
good as
LUZIANNE"
Let no such
argument pre-
vail, to wean
you from
your time-tried
friend, LUZIANNE
COFFEE

THE KELLY TAYLOR CO.
NEW ORLEANS, LA.

ICE CREAM

9
Cents
a
Quart

A quart of Milk
(8 cts.) and a pack-
age of

JELL-O
ICE CREAM
Powder

(which costs 10 cts.)
makes 2 quarts of
the best ice cream.

There is absolutely nothing else to be added, for everything is in the powder. Dissolve the powder in the milk and freeze it. That is all there is to do.

Think of ice cream at 9 cents a quart!

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 10 cents a package.
Beautiful Recipe Book Free. Address,
The Genesee Pure Food Co., Le Roy, N. Y.

LA GRIPPE

BAD COLDS

NEURALGIA

Quickly cured by Johnson's Chloroform and Fever Tonic. Drives every trace and taint of Grip poison from the blood. 50 cents if it cures—not one penny if it fails.

At all drug stores.

GO EAST

VIA

Queen & Crescent Route, Chattanooga, Bristol and Norfolk & Western Railway. All Virginia Points—Also

WASHINGTON,

BALTIMORE,

PHILADELPHIA,

NEW YORK,

AND BOSTON.

Best Sleeping and Dining Car Service
 Leave VICKSBURG 9:20 p. m.
 Leave JACKSON 10:45 p. m.
 Leave MERIDIAN 1:45 a. m.

All information cheerfully furnished by any Queen & Crescent Ticket Agent or

W. B. BEVILL,

G. P. A., Roanoke, Va.

WARREN L. ROHR,

W. P. A., Chattanooga

Cancer

A safe and sound cure for Cancer may be had at Dr. J. N. Tucker's Sanatorium, 922 38th Avenue, Meridian, Miss. No humbug. Best references and testimonials furnished on application. Can accommodate both white and colored patients.

Cheap Round Trip

Rates

VIA

QUEEN & CRESCENT
ROUTE

To all the Popular Summer Resorts in Alabama, Canada, Connecticut, Dist. of Columbia, Florida, Georgia, Illinois, Indiana, Kentucky, Maine, Maryland, Mass., Mich., Minnesota, New Hampshire, New Jersey, New York, Carolina, Ohio, Pennsylvania, Rhode Island, Tennessee, Vermont, Virginia and Wisconsin.

Dates of sale, May 15th to September 30th. Final limit, October 31st. Liberal stop-overs. For further information, apply to

S. A. STONE, T. A.
 Jackson, Miss.
 Phone 303.

perate effort to express my thought I decided to sing for them "Jesus, My Savior, to Bethlehem Came" over many times during the day. It was interesting to see their faces as they caught the message that this precious hymn contains. First, that he was born in a manger and then that He died for our sins. He is seeking me, etc., and last He is coming again.

You can hardly imagine the darkness of their minds and how hard it is for them to give up their traditions, superstitions and etc. and accept this strange, new doctrine. It takes much patient teaching. It is indeed line upon line and precept upon precept. We have inquirers' classes where those interested return and stay several days and are taught. A large per cent of our Christians heard first on some temple day.

The oldest member of our church was in this way: He was one of the first converts when the work opened ten years ago. The missionary went out on the streets and preached to the multitudes on a temple day. This man, then an old man, became so interested that he returned to hear some more of this "Jesus doctrine." By and by the light broke into his darkened soul and he accepted our Savior as his own personal Savior. He said:

"Teacher, I have found peace at last. I have been hunting for this way for twenty years, and have just now found it. Teacher, why didn't you come sooner? If I had learned this twenty years ago, I would have had twenty years more in which to serve the Master." This dear old man will soon pass over to that eternal peace and rest. Indeed, they do wonder, if it is so good, why have we not heard sooner? Why did not my father and mother never hear? Why did not some one come and tell them?"

My dear friends, we cannot help the past, but we have the future before us and there are millions of lost souls. You can help us much, you can help us by your prayers, by your support. I am made to feel strange each day because I feel the power of the prayers that I know are offered for me, for our work by those who are interested on the other side. And are there not those who will gladly come to help in the great need?

Last Sunday was also a great day with us, nineteen were baptized, among them were four women over 50 years of age, one being 76. Forty-three applied for

SHIELD BRAND

KISER'S KING

"Shield Brand" Flexible Sole Shoes

GET a pair of "Kiser's King" flexible sole shoes and say good bye to foot misery. There isn't a shoe made by anybody, anywhere, that is half as comfortable, stylish and lasting. "Shield Brand" shoes are faultless—they fit best and wear longest, giving the same service that is expected of higher price shoes. There's a "Shield Brand" shoe dealer in your town, and he's got a pair of "Shield Brand" shoes for you—ask him to show them to you, try them on and you are convinced without further argument.

To Merchants: Send us your orders for filling-in sizes, we carry the largest stock in the South and fill mail orders same day received. We'll send a salesman to see you upon request—how about it?

M. C. KISER CO., Atlanta, Ga.

MANUFACTURERS OF "SHIELD BRAND SHOES".

baptism, but 24 were asked to wait a little longer, we were not quite sure that they understood.

The Lord is indeed with us. He is doing great things here. These are happy, busy days.

Please continue to pray for us. We need your help. May the Fathers do great things in our Mississippi this year.

Hapily your in His service,
 Pearl Caldwell.

5 FINE POST CARDS
 Send only 2c stamp and receive five very finest Gold Embossed Cards Free, to introduce Post Card offer.

CAPITAL CARD COMPANY.
 Dept. 146
 Toledo, Kan.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

Mississippi College.

The Oldest College for Men in Mississippi.

Great recent improvements.

Best Science Building in Mississippi.

Best School Dormitory in the South.

Thirteen Specialists in the Faculty.

375 to 400 Students.

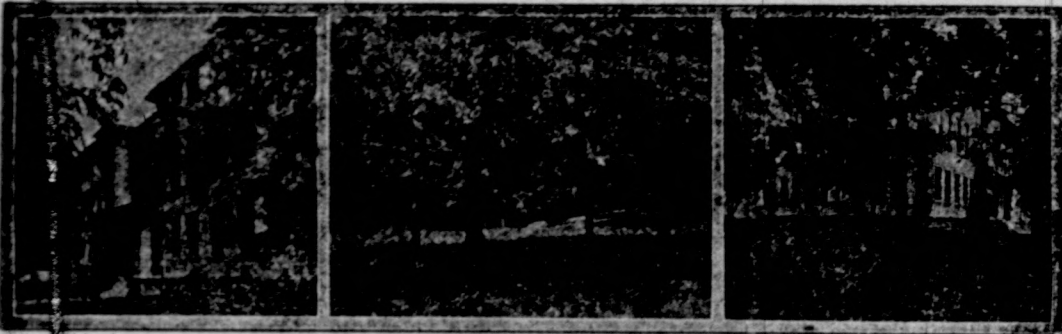
Nine miles from State Capital.

Next session opens September 20th, 1911.

Send for Catalogue.

W. T. Lowrey, LL. D., Pres.

Clinton, Hinds County, Mississippi.



PEOPLES-TUCKER SCHOOL, Springfield, Tenn.

EDUCATION 1200 feet. Superb new buildings with all modern improvements. Beautiful campus. Boys live with the teachers and under their personal supervision at all times. On account of limited numbers each boy receives the most careful personal attention of skilled teachers. If you want your boy well cared for physically, mentally, and morally, you will be interested in our catalogue. Send for one, and we will prove our claims. \$800 covers all expenses.

THE Bristol-Nelson School For Feeble Minded Children

(Southern Physiological School)



A PRIVATE institution for the mental and physical development of Nervous, Backward and Feeble-minded Children. Each child receives individual attention.

The superintendent has made a life study of the training of Backward Children.

Endorsed by Southern Medical Association.

For full particulars, address Mrs. Cora Bristol Nelson, Sup't., Murfreesboro, Tenn.

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 2. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write Mr. H. Presley Smith, Treasurer of Student's Fund. For catalogue or other information, write to E. Y. MULLINS, President.

MERIDIAN Woman's College

Among the health-giving pine hills of Mississippi. The largest private school for girls in the South, an ideal union of home and school. Non-sectarian, yet Christian, a school where the social and religious welfare of your daughter is carefully guarded and no phase of her education neglected. Beautiful 60 acre campus. Largest conservatory of music in the entire South; Oratory and Art. Write for Handsome Illustrated Catalog No. 13. Meridian Woman's College, J. W. Beeson, A.M. President, Meridian, Miss.

Marion College An endowed School for Girls and Young Women. PULASKI, TENNESSEE. Established 1870. W. T. WYNN, President. Local, on main line of L. & N. R. R., eighty miles south of Nashville, forty miles north of Decatur. In the "Blue Grass" region so famous for health and the beauty of its scenery. Cultured community. All departments. German Director of Music. Conservatory and University trained teachers. Modern buildings. Good pianos, new \$1000 grand for recital. Correspondence invited.

FORTY-FIRST SESSION BEGINS SEPTEMBER 20th, 1911.

W. T. WYNN, President. Address W. T. WYNN, Pulaski, Tennessee.

JUDGE A SCHOOL BY ITS STUDENTS

THE SUCCESS OF



ITS STUDENTS

In the past 8 years former pupils of Starke's University School (Military) have won \$9,475.00 in Scholarship Prizes. Including two Rhodes Scholarships. These competitive examinations represent the severest test to which your son's education can be put. The success of Starke's boys is due to our methods of personal attention to the individual needs of each student and the constant personal contact with the instructors. We compel thoroughness and accuracy by refusing to accept any substitute. If this is the kind of education you want for your boy write for free catalogue giving full particulars. Address Professor J. M. Starke, Principal STARKE'S UNIVERSITY SCHOOL, Montgomery, Ala.

An Honest Father.

Dogs are not only honest in themselves, but will not permit others to be dishonest. The late Grantley Berkeley was wont to tell of his two deer-hounds, Smoker and Smoker's son, Shark, a curiously suggestive instance of parental discipline. The two dogs were left alone in a room where luncheon was laid out. Smoker's integrity was invincible, but his son had not yet learned to resist temptation. Through the window, Mr. Berkeley noticed Shark, anxiously watched by his father, steal a cold tongue and drag it to the floor. "No sooner had he done so," says his master, "than the offended sire rushed upon him and rolled him over, beat him and took away the tongue," after which Smoker retired gravely to the fireside.—Watchman.

JACKSON DAILY NEWS

Seven-Day Paper.

ONLY \$1.00

From now until close of Senatorial Campaign. This applies to new subscribers by mail, only.

Address, DAILY NEWS, Jackson, Miss.

Ratcliff-Anderson.

On the evening of the 7th of June, 1911, at the First Baptist church at Natchez, Miss., in the presence of a host of friends, Mr. Hildreth V. Anderson and Miss Carolyn Ratcliff were happily married, the pastor officiating.

Mr. Anderson is a talented young man and is president of Jefferson College, and Miss Ratcliff is the accomplished daughter of Hon. E. H. Ratcliff. Both these young people are Baptists. May the God of all grace and love graciously regard these, His servants, and crown this union with heaven's richest blessings.

T. J. Barksdale.

Pastor.

The Randolph-Macon System

Endowed Colleges

and Correlated Schools

Educates men and women, boys and girls, not together, but in Five Separate Institutions under one management. 130 officers and teachers; 1254 students. The combination enables us to offer the best advantages and to

Save Time and Money

For particulars, address, stating age and sex of student.

Chancellor WM. W. SMITH, A. M., LL. D. College Park, Lynchburg, Va.

WHITWORTH COLLEGE

(For Young Ladies)

Thorough instruction under Christian influences at lowest possible cost. Session 1910-1911. Twenty officers and teachers; 250 students. For catalogue and application blanks, address Whitworth College, Brookhaven, Miss.

AUTOMOBILE COLLEGE.

Capt. John Berry, the well-known automobile repair man, and champion balloonist of America, teaches the proper way to take care of, repair and to operate an automobile; competent and high-class instructors in charge of each department; come and learn to be an expert chauffeur and repair man in three to six weeks; our full course, only \$25.00; we have the largest repair plant in the West; floor space, 25,000 square feet; best service, best results and fair treatment is our motto; come or write for particulars. 1210-23 N. Vandeventer Ave., St. Louis, Mo.

NATIONAL SURGICAL INSTITUTE

72 South Pryor Street, Atlanta, Ga.

FOR THE TREATMENT OF LEFORMITIES ESTABLISHED 1874.



This Institute Treats Club Feet, Diseases of the Spine, Hip Joints, Paralysis, etc. Send for illustrated catalog.

Salesmen Wanted

Trained Salesmen earn from \$1,200.00 to \$10,000.00 a year, and expenses. Hundreds of good positions now open. No experience needed to get one of them. We will assist you to secure a position where you can get Practical Experience as a Salesman and earn \$100 a month or more while you are learning. Write to-day for our free book "A KNIGHT OF THE GRIP," list of good openings, and testimonials from hundreds of men recently placed in good positions.

Address nearest office. Dept. 239 National Salesman's Training Assoc'n Chicago New York Kansas City Seattle New Orleans.

New Baptist College

Is possible at Rockport, Tex., which is destined to be a great Seaport town when the Panama Canal is opened. BIG PROFITS CERTAIN. Rockport is a town of 2000 people on the Gulf Coast where the Gulf Breezes make Surf Bathing possible all the year. How would you like to own a home at Rockport, on easy terms, no interest, deed in case of death. I make it possible to own one at one-third less the contract price. Write E. P. Simmons, San Antonio, Texas.

I WILL MAKE YOU PROSPEROUS

If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the Real Estate business by mail; appoint you Special Representative of my Company in your town; start you in a profitable business of your own, and help you make big money at once.

Unusual opportunity for men without capital to become independent for life. Valuable Book and full particulars FREE. Write today.

NATIONAL CO-OPERATIVE REALTY CO.
E. R. HARNED, President
194 Marden Building
Washington, D. C.